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PROTESTANT CHRISTIANITY AND THE FILIPINOS IN THE UNITED STATES

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PROTESTANT CHRISTIANITY AND THE FILIPINOS IN THE UNITED STATES

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INTRODUCTION

The purpose of this thesis is to bring forth all that is essential and necessary to be known concerning the Filipinos and their religious life in the United States. The first chapter is an introduction. It deals primarily with the Filipinos in the United States as the latest of Oriental immigrants to come to this country, telling about their general backgrounds and their religious and sociological groupings, including some analyses of their problems here. The second chapter discusses both the favorable and unfavorable attitudes of Filipinos toward Protestantism, as revealed by them by word of mouth and written statements in Filipino newspapers, magazines, books, and other forms of literature; also, by direct and indirect testimonies from Filipinos and Americans who know and understand Filipino life in America. The third chapter deals with the relations between the Filipino and the American Protestant churches, and Filipino membership in these churches. The fourth chapter tells about the various Filipino Protestant organizations in America ministering to the spiritual, moral, and social needs of the Filipinos. They are organized by the Filipinos themselves with the guidance and help in several ways of members of different Protestant denominations.

Also, this thesis attempts to point out how far Pro-

testant Christianity has been or is influencing the Filipinos in this country. What is their belief concerning Protestantism? What have they been doing, or what are they doing, to find and develop their religious life here? The writer's efforts have been to answer these questions and others of similar content, regarding Protestant Christianity and the Filipinos in the United States.

Although a number of books, magazines, periodicals and other forms of literature have been read and used as references by the writer as he has partly stated above, nevertheless the largest portion of the materials that make up this whole thesis have been obtained through his personal survey and study of Filipino situations and his personal contacts with all classes of Filipinos in America. For almost ten years the writer has lived and worked in the midst of the conditions in which his fellow countrymen live and has shared with them their needs, problems, and experiences. Though this study has been made and carried on in a scientific way, it has been colored and influenced by these problems, needs, and experiences.

American missionaries, teachers, officials, and others who have lived in the Philippines are understanding and sympathetic toward the Filipino and his problems and needs. Thus they take a friendly interest in his spiritual, moral, and social welfare in this country.

Leaders and officials of the Home and Foreign Mission Boards of most of the Protestant denominations in the United States are friendly toward the Filipinos. To them the writer has been gratefully indebted for valuable information and friendly suggestions, and for help and encouragement in the writing of this thesis.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." It is with the joyful acknowledgment and acceptance of this spirit and determination of Jesus, and obedience to his great commission that this study has been made and pursued.

1. Palmer, Albert W., Orientals in American Life, p. 76.

2. Lasker, Bruno, Filipino Immigration, p. 41.

3. Palmer, Albert W., Orientals in American Life, pp. 198-201.

CHAPTER I

THE FILIPINOS IN THE UNITED STATES

1. America's Newest Oriental Immigrants

The Filipino is the last of the Oriental immigrants to come to the United States. He first came to the American continent as a student, and to the Hawaiian Islands as a laborer on pineapple or sugar plantations. He began to come to this country between 1903 and 1910. In 1908, owners of the sugar plantations in Hawaii made a report that they had 141 Filipinos in their employ. The United States Census for 1910 showed 161 Filipinos on the mainland; and that for 1930, 45,208. On July 24, 1933, The Philippines Mail, a newspaper owned and published by the Filipinos in Salinas, California, mentioned 50,000. In his book, "Immigration", published in 1933, Lawrence Guy Brown gives an estimate of 60,000; while Rev. T. W. Bundy of Seattle estimates a total of 80,000 with about six thousand arriving every year and only very few returning to the Philippines.[1] Bruno Lasker of New York, head of the Research Committee for the American Council of the Institute of Pacific Relations, gives an estimate of 56,000 in his book, "Filipino Immigration", which was published in 1931.[2] The writer's own estimate for 1937 is 65,000.

The following is a Table showing the regional sex distribution of the Filipinos in the United States (Census of 1930):[3]

Table I

	Total	Male	Female
United States	45,208	42,268	2,940
Pacific	35,016	33,034	1,982
Mountain	1,391	1,279	112
W. South Central	839	663	176
E. South Central	50	48	2
South Atlantic	861	780	81
W. North Central	784	708	76
E. North Central	3,027	2,859	168
Middle Atlantic	2,882	2,568	314
New England	358	329	29

Filipinos in Cities of 100,000 or more population (Census of 1930):

Table II

	Total	Male	Female
Akron, Ohio	3	-	-
Albany, N. Y.	4	-	-
Baltimore, Md.	99	97	2
Boston, Mass.	108	98	10
Buffalo, N. Y.	5	-	-
Cambridge, Mass.	3	-	-
Chicago, Ill.	1,796	1,715	81
Cincinnati, Ohio	12	-	-

Table II cont'd.

	Total	Male	Female
Cleveland, Ohio	11	-	-
Columbus, Ohio	6	-	-
Dallas, Texas	1	-	-
Denver, Colorado	88	-	-
Detroit, Mich.	605	568	37
El Paso, Texas	19	-	-
Flint, Mich.	8	-	-
Houston, Texas	73	-	-
Jersey City, N. J.	6	-	-
Kansas City, Kan.	2	-	-
Kansas City, Mo.	6	-	-
Long Beach, Calif.	106	99	7
Los Angeles, Calif.	3,245	3,021	224
Milwaukee, Wis.	37	-	-
Minneapolis, Minn.	133	127	6
Newark, N. J.	77	-	-
New York, N. Y.	1,797	1,599	198
Norfolk, Va.	62	-	-
Oakland, Calif.	572	497	75
Oklahoma City, Okla.	7	-	-
Omaha, Neb.	14	-	-
Paterson, N. J.	10	-	-
Philadelphia, Pa.	549	492	57

Table II cont'd.

	Total	Male	Female
Pittsburgh, Pa.	16	-	-
Portland, Ore.	499	484	15
Providence, R. I.	3	-	-
Rochester, N. Y.	4	-	-
St. Louis, Mo.	91	-	-
St. Paul, Minn.	30	-	-
Salt Lake City, Utah	52	-	-
San Antonio, Texas	57	-	-
San Diego, Calif.	394	314	80
San Francisco, Calif.	4,576	4,158	418
Seattle, Wash.	1,614	1,563	51
Spokane, Wash.	41	-	-
Syracuse, N. Y.	5	-	-
Tacoma, Wash.	61	-	-
Toledo, Ohio	16	-	-
Tulsa, Okla.	3	-	-
Washington, D. C.	294	255	39
Worcester, Mass.	1	-	-

At the present time the Filipino is looked upon as presenting the most active Oriental problem facing this country. The whole matter and aspect of Filipino immigration has been completely changed by the acceptance by the Philippine Legislature on May 1, 1934, of the Tydings-

1. Quoted by Adams, Katherine Smith, Oriental Friends in the United States, p. 82.

McDuffie Act, providing for the independence of the Philippine Islands. This Act has in one respect already made the Filipinos independent: Filipino immigration to Hawaii and the United States is no longer unrestricted. There is now a limitation of immigration from the Philippines, the quota being limited to fifty persons per year. To grant immigration visas a United States vice-consul was appointed at Manila, the capital of the Philippines, as if they were any other foreign country. A part of Section 10 of this Act reads as follows:

> "On the 4th of July immediately following the expiration of a period of ten years from the date of the inauguration of the new government under the constitution provided for in this Act, the President of the United States shall by proclamation withdraw and surrender all right of possession, supervision, jurisdiction, control or sovereignty then existing and exercised by the United States in and over territory and people of the Philippine Islands ....."[1]

One of the mandatory provisions of the Tydings-McDuffie Act is that the constitution to be formulated and drafted by the Filipinos shall among other things contain provision to the effect that, pending the final and complete withdrawal of the sovereignty of the United States over the Philippine Islands, "all citizens of the Philippine Islands shall owe allegiance to the United States." (This is found in Section 2 (a) of the Act). On the other hand, Section 8 (a) (1) of the same Act provides, among other things, that "for the purpose of the Immigration Act of 1924 (except Section 13, c)", this section,

1. Palmer, Albert W., Orientals in American Life, p. 75.

and all other laws of the United States pertaining to the immigration, exclusion, or expulsion of aliens, citizens of the Philippine Islands who are not citizens of the United States shall be considered as if they were aliens. Thus, under the new organic law, the Tydings-McDuffie Act, the Filipinos are citizens of the Philippine Islands owing allegiance to the United States, but with regard to all other laws of the United States relating to the immigration, exclusion, or expulsion of aliens they are considered as aliens.

One of the major reasons advanced by the Filipinos in their demand for immediate independence was, that under the existing laws then governing the Islands, their status was very indefinite and uncertain. For while they were citizens of the Philippine Islands, they owed allegiance to the United States. Nor did they have the right to apply for naturalization papers, except those who had served in the United States Navy for three years and who had been given honorable dismissal. As President Palmer of The Chicago Theological Seminary puts it, "this is certainly giving the Navy a preferred rating as a training school in American citizenship." [1] As the Filipinos are not citizens of the United States, and as the government does not want to call them "subjects", which term implies acts of imperialism, the United States authorities on constitutional law gave them the appellation of "nationals",

which, they tell them, means "citizens of the Philippine Islands who owe allegiance to the United States." This was the status of the Filipinos under the Jones Law and before the passage and acceptance of the Tydings-McDuffie Act which is now in effect in the Islands. This present organic law has not only failed to define the status of the Filipinos, but also it has succeeded in making it more confusing and uncertain. The individual Filipino in this country is like "a man without a country." He is under obligation to protect its flag and obey its laws although he is not its citizen. Sooner or later this question of Filipino status here, pending the final and complete withdrawal of the sovereignty of the United States over the Philippine Islands, will be brought to the attention of the highest tribunal of the land. In the writer's view and opinion, this particular section of the Act, which places the individual Filipino here in such a state of uncertainty, ought to be replaced by for a fair one or should be dropped out of the whole Act.

2. General Backgrounds of the Filipino Immigrant

It is the consensus of opinion among students and interested observers of the Filipino situation in the United States that most Americans do not know Filipinos. This lack of knowledge concerning the Filipino immigrant including his racial, economic, social and religious backgrounds, lies not in the lack of interest and appreciation

1. Palmer, Albert W., Orientals in American Life, p. 89.

of the problems involved; rather, it lies in the absence of sufficient and proper materials for the securing of right information.

In the eyes of the American community, the Filipino immigrant is not a pioneer of his race but another Oriental who is late in coming in. To the average American observer Chinese, Japanese and Filipinos look very much alike, according to Dr. Albert W. Palmer, President of The Chicago Theological Seminary (in his book "Orientals in American Life.") The same author indicates that, "while closer acquaintance teaches the American to distinguish between them, the distinction is not in the Filipino's favor." [1]

A question like this might be asked: "Who are the Filipinos?" The pages of history reveal that from 1521 when Ferdinand Magellan discovered the Philippine Islands to 1898 when Admiral Dewey destroyed a Spanish fleet in Manila Bay, the Islands and their people were wholly far from the life or thought of the average American. At the time that the new relationship began between America and the Philippines, maps and atlases, as well as encyclopedias and books on travel, gave merely faint ideas to the minds of the American people concerning the Filipinos. But the tide of the Spanish-American war which turned in favor of America not only led Americans to the Philippines, but also guided Filipinos in great number to the land of

1. Quoted by Palmer, Albert W., Orientals in American Life, p. 89.

2. Hawes, Harry B., Philippine Uncertainty: An American Problem, p. 33.

the free and the home of the liberty-loving people. Over against 7,000 to 8,000 Americans in the Philippines, there are between 60,000 and 65,000 Filipinos in America today, who present great problems and opportunities to persons and agencies working for human welfare.

There are conflicting ideas concerning the racial homogeneity and the racial identity of the Filipinos. However, scientific studies and investigations made in recent years have thrown some light upon the subject.

Dr. Fay Cooper Cole of the University of Chicago, one of America's foremost anthropologists, classified the Filipino as an Oriental. In his description, Dr. Cole indicates that:

> "the Filipinos are Malays, who in turn are Southern Mongoloids and may be spoken of as Orientals. To be specific, it appears that the Malay is an ancient mixture made up of a small fraction of aboriginal pygmy blacks and a rather strong sprinkling of early Caucasoid, but all predominantly Southern Mongoloid. Racially they are close to the Southern Chinese and the bulk of the Japanese population." [1]

When Dr. Merton I. Miller was Chief Ethnologist of the Bureau of Science of the Philippine Islands, he made a careful study of the people of the Philippines. In his report he said, that "with the exception of the few scattered Negritos (a Spanish word for small Negros), the people of the Philippines, Pagan, Moro, and Christian--are one, racially." [2]

The same opinion is held by Senator Harry B. Hawes, who made a special study of Philippine conditions in 1932.

1. Hawes, Harry B., Philippine Uncertainty: An American Problem, p. 35.

2. Quoted by Hawes, Harry B., Philippine Uncertainty: An American Problem, p. 35.

As a result of that investigation which he made for the Congress of the United States and the American people on behalf of the Filipinos and Philippine Independence, a book entitled "Philippine Uncertainty An American Problem" came out. Senator Hawes points out that, "racially the Filipino is a Malay, and throughout the Islands the bulk of the population shows distinct similarity in origin and type. The old belief that the Filipinos are a conglomeration of tribal peoples has been discredited....." A certain "Manila American" who was part English, part Irish, and part French, described the Filipinos as a "mongrel race". [1] Of course, an idea such as this is untrue and misleading. Only on the basis of intelligent and sympathetic understanding, good will and tolerance, can this misunderstanding be met and solved.

James A. LeRoy, who had seen service in the Philippines as Colonel in the United States Army during the Spanish-American war, and who stayed in the Islands during Governor-General William H. Taft's administration, says in "Philippine Life in Town and Country":

> "That the native stock of the Philippine Islands is Malayan is one of those things that have been recognized always, everywhere, and by all. But in the writings, especially of recent years, so many fantastic strains of blood have been introduced into the archipelago, and so many purely hypothetical and often unreasonable conjectures as to diversity of tribal origin have been evolved in the treatises of library workers or whilom globe trotters, that the underlying homogeneity of the inhabitants of the archipelago has often been obscured." [2]

1. Hawes, Harry B., Philippine Uncertainty: An American Problem, p. 35.

Former Governor-General Forbes in his book, "The Philippine Islands," makes the statement that

> "the people are all reasonably similar in type, generally so in religion, have the same ideals and characteristics and are imbued throughout with a great pride in their race and desire for its advancement, which should make them capable, under a common language, of being welded into a united and thoroughly cohesive body politic." [1]

Since the coming of the American occupation in 1898, the Philippines have been blessed by Christianity and democracy. Christianity in the form of Protestantism which fosters religious freedom and civil liberty for the individual and society. Democracy as the theory and practice of liberalism and representative form of government, grants the Filipinos a vast amount of freedom and unlimited opportunities for self-development. The "increase of education" in the Philippines through America's unselfish efforts and efficient leadership has given the people not only a "greater initiative and independence" but also a broader horizon and a more hopeful and a happier outlook. The kind of education that they acquire from America is not the same as the memorizing and reciting of a few sentence prayers before their Spanish teachers; rather, it is an education which has something to do with the daily business of living. For example, the word "love" is taught and learned in its philosophical, theological and practical meaning and application to human situations and relationships. Again, the word "justice" that a Filipino

learns, becomes real and concrete in meaning and expression when he comes to deal with another man in or out of the halls of justice. Under Catholic Spain for more than three centuries, the Philippines had never known such things as equal freedom and equal opportunity for all in developing the economic, social, political, religious and other phases of Filipino life. Under America he has the freedom of thought, of conscience, of moral choice and right action. In the last thirty years the United States has left no stone unturned by way of helping the Filipino along the paths of human progress.

Concerning his economic background, let it be stated that the Filipino immigrant came from an agricultural land which as yet is unfamiliar with industrial and scientific changes and revolutions long experienced by the nations of the West. His chief means of economic support for himself and his family are almost entirely his labors on the farm. This farm in most cases does not even belong to him but to the landowning class, and he is just a sharer of a small percentage of the crops he raises.

In the Philippines the wages are low as compared with those paid a common laborer in the United States. For example, a man who lives on a sugar or rice plantation and does any kind of work for the owners, receives twenty-five to fifty cents a day. Whereas, in this country a worker on the farm receives from $2.50 to $5.00 a day. With the

influences of western civilization and the increasing necessities of modern life the Filipino immigrant has felt the need of raising his standard of living. This depends upon the economic opportunities available for him, and upon his success in seizing such opportunities. He hears the tales of El Dorado and makes up his mind to find it even though the prospect is not clear and the venture difficult and uncertain.

3. Two Main Groupings of Filipinos In America

The Filipinos on the mainland of the United States may be listed in either of two groupings according as they are viewed from a religious or a social standpoint. As religious groups they are Roman Catholics, Aglipayans or Independent Catholics, and Protestants. Sociologically, they are students, laborers or adventurers.

Most of the Filipinos that come to this country are Roman Catholics. The population of the Philippine Islands at present is estimated as 14 million. Out of this total number about 60,000 are Moslems and 60,000 are Pagans. The rest are Christians, namely, Roman Catholics, Aglipayans and Protestants. About 98% of the whole Christian population of the Islands are Roman Catholics. The same proportion applies to the Filipinos in America. But while they are described as Roman Catholics, this does not mean that they are all attached to the Roman church as confirmed members. As Ernesto Carballo, former General Secretary of

1. Quoted by Hurrey, Charles D., Foreign Student in America, p. 75.

the Filipino Students' Christian Movement in America puts it, "they have never taken any active interest in the Church while at home and when they get here they simply stay away from the Church. Yet they all claim to be Roman Catholic Christians."[1] This statement is certainly true. For those who have studied history will agree upon this point, that Spain's outstanding achievement in the field of colonization was the making of her subjects Catholic Christians by means of force. The Philippines, being under Spanish domination for more than three centuries, became a Catholic country. The Filipinos since then have inherited Romanism from generation to generation. Children born of Roman Catholic parents become Roman Catholics whether they know it or not, or whether they want to be Catholics or not. To a vast majority of them Roman Christianity is not a matter of personal experience and an intelligent choice; rather, it is a religion of tradition and formalism. Of course there are exceptions to this rule. There are some of them who are just as good and devout Christians as Protestants. However, although their conception of the Christian religion is foggy and inadequate, one great fact stands: they had been introduced to the idea that Jesus Christ is God and Savior of all the world. With this belief they have been led to the sense of need in developing and maintaining their faith in a just, holy and loving God as

found in Jesus Christ.

The Filipinos in the United States as sociologically grouped are students, laborers or adventurers. The average age of the students is between sixteen and twenty-five; the laborers, between twenty-five and forty; the adventurers are a mixed group of young and old persons eighteen to fifty years or more. They are very few and insignificant in number. They are temporary visitors, tourists, or world travelers.

The students are mostly found in large cities throughout the country but especially in the educational centers. As doorsteps to the Orient, Washington, Oregon and California are the scenes of the Filipino student's educational pilgrimage. The first group of Filipino students sent by the Philippine government to the United States on October 13, 1903, made their landing on the Pacific coast. There were one hundred of them whom the government had chosen from all parts of the Islands to study in American colleges and universities along technical and scientific lines. Their expenses were paid by the Philippine government. Most of those one hundred students who came here in 1903 are now holding positions of trust and responsibility in the private and public affairs of the Philippines.

In "The Foreign Students in America", Charles D. Hurrey, General Secretary of the Committee on Friendly

1. Murrey, Charles D., The Foreign Student in America, . [illegible], [illegible].

Relations Among Foreign Students in the United States writes that,

> "during the year 1903 three more students were added to the original number (100); in 1904 forty-three more were sent over; and in 1905 thirty nine; but between that date and 1912 the largest number sent in any year was eight. On the latter date, partly because of the establishment of the University of the Philippines in 1911, the act providing for the maintenance of Filipino students in the United States was amended to apply only to graduate students. Because of this amendment the number of pensionados here from 1912 to 1919 represented a very low figure, ranging from two to five each year. The need for properly trained men to fill positions requiring technical and scientific knowledge was, however, felt very keenly, and by the action of the Philippine Legislature of 1918 the sum of $300,000 was set aside for the purpose of sending more pensionados to the United States. Before the end of November, 1919, 114 of these government students had sailed for the United States, to pursue their studies here under the supervision of the Philippine Educational Agent, Dr. W. W. Marquardt. With a few exceptions these later pensionados were men and women who had been in government employ for one to fourteen years, being selected for their interest in certain special fields of study. A large number had already secured the degree of Bachelor of Arts from colleges and universities in the Philippines; some were holders of the Master's degree." [1]

On the other hand, there were students who have come here to study as private or self-supporting students. No financial aid from the government is given them. Of course some of them who belong to wealthy families receive help from home. But a great majority of them have worked their way or are working their way through college. In many instances, these self-supporting students have produced fine Christian character and are capable and competent leaders in the fields of education, health, sanitation,

business, government, religion and social service in various forms which prove a great blessing to the Filipino people. Here they have been described with other foreign students from other lands as "unofficial ambassadors of understanding." They are the interpreters and harmonizers of the civilizations and cultures of the East and of the West. At least, they are in a position to be such, since they have come from a rich background, and their social contacts here are with the educated and cultured Christian citizens of America.

When the writer was first appointed regional secretary for The Filipino Student's Christian Movement in America for the Pacific area in 1932, he had the opportunity of visiting one of the university campuses where there was a Filipino Club. On that occasion he was asked to give a brief talk to its members, who were all students. After his speech one of them made the remark:

> "After all, we are here to get and hold the highest and the best that America can possibly offer to us, so that when we go back home we have something to give, not in terms of education and money, however important and useful these possessions are; but in terms of life and unselfish service which count much in the building of the Kingdom of God and of the great and enduring Filipino nation."

The Filipino laborers outnumber the other social groups of Filipinos in this country today. They are faced with and are presenting social, economic, moral and religious problems greater and more complicated than those which the Filipino students are facing. The Filipino stu-

dent's problem in connection with his educational pursuits and living conditions lies primarily in the economic sphere. For example a student who is taking a regular four-year college course is often handicapped financially; instead of finishing a course in four years, it takes him five or even six years to complete the course. The Filipino laborer, unlike the Filipino student, has come here with very little or almost no educational and social training. Naturally, he is not able and ready to function as a social unit in an American community in the midst of new situations. Coming from some remote village and hillside of the Philippines, far removed from the educational, social and economic influences of big cities, he and the rest of his group often find great difficulties in living in a new environment and making the adjustment to new and different conditions.

In dealing with the Filipino situation in this country it is necessary to look at his problems. As an immigrant, the Filipino differs from other immigrants who had come before him. He is almost nomadic in his habits, and he can easily be transferred from one place to another where his service is wanted. He may be in San Francisco today and in New York next week. He may be in Stockton cutting asparagus or pruning vineyards today; but next week you may find him playing pool in Chicago. He is young, unmarried and full of the spirit of adventure and

1. Adams, Katherine Smith, Oriental Friends in the United States, p. 83.

romance. Where pleasure calls and economic prospects look bright and promising, there he goes with ease and facility.

The average age of the laboring group on the Pacific coast is twenty-five years. Out of the total number of Filipinos as given in the United States Census for 1930, namely, 45,208, there are only 2,940 women. This means that there are 1,437 men to every one hundred women. Katherine Smith Adams, in her view of this situation points out that, "this means an almost total lack of normal family life and few opportunities for contacts with members of the other sex, except of a very undesirable nature." [1] Then she goes on to say:

> "Think what this means in terms of loneliness and temptation to these forty thousand or more young men who are far from home and its restraining and uplifting influences. The problem is made more serious by the fact that generally only the lowest stratum of American society offers them companionship."

It is not hard for the individual Filipino to find a place to live in some big American city that is less exposed to vices and degrading influences and to make friends with Christian and decent people, especially if he is a student and a church-goer, no matter what kind of church he goes to. But this is not true with the case of the Filipino "labor gangs", whose number and presence create fear, suspicion, antagonism and prejudice on part of the so-called "superiors" and of those whose economic and social interests and security are endangered by these "undesirables". The place where a large group of Fili-

1. Palmer, Albert W., Orientals in American Life,

pinos can be found easily in any big city such as Seattle, Portland, San Francisco, Stockton, Los Angeles or Chicago is the down-town section where Chinese, Japanese, Mexicans, Italians and other foreign racial groups are located. Generally, there is a constant danger of the disintegration and deterioration of the Filipino's physical, moral and spiritual life. Sometimes interracial conflicts link the Filipino with these other racial and national groups. He is young, and in a community where there are very few or no Filipinos to go with he is led to cross the boundary of race, which in some cases results in marriage with a girl of another race. Some examples of this type of situation are given by different observers in these statements:

> "Up in Alaska the canneries employ Indian girls and either Chinese, Japanese, or Filipino men. The missionaries among the Alaskan Indians find this a distinct menace especially in those canneries where Filipinos are employed. They are keen on music and dancing and make love to the naive and inexperienced Indian maidens in a way that sweeps them far from the wholesome training of the missionaries. Sometimes these Indian girls are enticed away to Seattle to their harm. Farther down the Coast the Filipino makes love to the Mexican, or Italian women, or to women of any race that become well enough acquainted with him to be captivated by his charm-- for he has charm. He is gentle, considerate, affectionate, entertaining, a lavish spender, a natty dresser, in short a good deal of a Spanish cavalier!"[1]

A prominent member of the junior class at the University of California who came from a town near Stockton, California, where a considerable number of Filipinos work during the summer season in tomatoes, squash, cucumber and

1. Interview with writer.

2. Report on Crime and the Foreign Born of the National Commission on Law Observance, No. 10, June 24, 1931.

other garden vegetables gave the opinion when interviewed by the writer concerning the Filipino situation:

> "As an American I feel that I am tied to the highest interest and welfare of the community and nation of which I am a part. However, I do not forget that we have to deal justly and fairly with peoples of other races and nationalities who come in our midst ..... In regard to this matter I think that the Filipino men did not come here with the idea of marrying American women or the women of other races; they have come here to work for the American business men and agriculturists of Hawaii and the Pacific coast who hire them--and for low wages against the American standard! But since there are very few Filipino women here, they are tempted to do the thing forbidden by American society-- marry an American girl or a girl of another race." [1]

Again, to quote the Report on Crime and the Foreign Born of the National Commission on Law Observance: "The principal objection to the Filipino arises from the fact that they cross the race line in their relations with white women." [2] There are some truths in these statements, not discounting the human side and human elements that are in them. Nevertheless the social and racial or any problems they present call for a definite solution based not on emotions and sentiments but upon facts scientifically proved and universally recognized.

To show that the Filipinos themselves realize and appreciate the problems involved, here is what The Philippines Mail stated on July 24, 1933:

> "Dance Halls Serious Menace.-- Sentiment is growing stronger in Filipino communities throughout the state, newspaper reports received here indicate that something should be promptly done in Los Angeles to close up places of questionable repute that are proving evil temptations to scores of young Filipinos in that

1. Palmer, Albert W., Orientals in American Life, p. 92.

> city and the territory contributory to it. Operating in Los Angeles at present and catering principally to Filipino trade, are said to be no less than six large public dance halls employing more than five hundred white girl entertainers.
>
> "Los Angeles, which has a large Filipino population, presents the only serious Filipino social problem in the country. It is solving itself rapidly nearly everywhere else. But in Los Angeles a great many Filipinos who hang around the dance halls are turning petty criminals or becoming objects of Filipino charity because they prefer the company of these women instead of working and earning honest livings for themselves.
>
> "Another objection to the dance halls is that American public sentiment is not favorable to promiscuous public association of Filipinos and white girls. But few persons realize that the Filipinos are not to blame if white women of shady reputation lure them for the sake of the small sums of money they are able to get from the Filipinos by taxi-dance methods.
>
> "Those Los Angeles dance halls constitute a serious menace and should be closed. The police of that city should be urged to remove the menace, send the Filipinos to work and preserve the friendly feeling between Filipinos and Americans." [1]

Some of the common problems which the Filipino immigrant is facing in this country are:

First: The language problem. Most of his group, especially the laboring men, have very little or no knowledge of the English language. Often the Filipino worker is misunderstood because he cannot express himself either in speaking or in writing. As a common laborer in the potato fields, on the sugar-beet plantations of Montana, Idaho, Utah, Colorado and Nevada; as a worker on asparagus, celery, lettuce, tomato and other vegetable and fruit farms of California; as a laborer in the Alaskan fisheries, he is greatly handicapped in his association with his fellow

1. Palmer, Albert W., Orientals in American Life, p. 85.

workers and his employers of the white and other races. In the cities he feels unwelcome; thus he becomes antagonistic in his attitude toward those who are cold, indifferent and unfriendly because of misunderstanding. He cannot understand American culture, social customs, behavior and ways of life. He prefers to live with those of his own race who are unable to read, write and speak the English language. This adds more to his disadvantage in living in a new country whose people are different in language, culture and civilization. His second problem is that of exploitation. Dr. M.A. Rader of Stockton, who has been a missionary to the Philippines representing the Methodist Episcopal Church, said that "first of all, he (the Filipino) is exploited by the white man who hires him, and holds out on him by charging big bills for board and room and also fines for not showing up. He is even exploited by labor contractors of his own race." His third problem is that of gambling. As Dr. Rader observed:

> "If he has money, he craves excitement and gambles his money away. He herds into Chinatown because he is afraid to encroach on American areas, and yet Chinatown is full of gambling and bootlegging. As a result the young Filipino degenerates and learns vices here in the United States." [1]

When the writer was a student at the University of Redlands, it was his privilege and opportunity to do religious and social work among the Filipinos in various towns in Southern California. In a certain town where the red lights and gambling dens proved most harmful to

the moral, spiritual, physical, social and economic well-being of the Filipino, he appealed to the Chief of Police and other officers of that town to help protect the Filipinos from these evils. As a result the two gambling places operated by the Chinese were closed and the red-light houses were cleared of women who were also exploited and who engaged in the most shameful and degrading business.

The Filipino appreciates his own problems as he sees and understands them. He is not ungrateful for the help that he receives from Christian people here in his efforts to solve these problems and to bring about changes which will better the religious, moral, economic and social life of the Filipinos in America. The challenge is for the Protestant Churches and Christian leaders of the two peoples concerned to cooperate together in a genuine Christian spirit, in order to accomplish as greatly as possible the task of building the Kingdom of God among the Filipinos in the United States.

CHAPTER II

ATTITUDE OF FILIPINOS IN AMERICA TOWARD PROTESTANT CHRISTIANITY

It has been stated in the first chapter that the Filipinos who have come to the United States are mostly Roman Catholics due to their religious background under Roman Catholic Spain for over three centuries. The others here are classified as Protestants, a large number of whom are students who came from mission schools and Protestant churches in the Philippines. However, in both the Roman Catholic and the Protestant Filipinos in this country there are opposing attitudes toward Protestant Christianity. Each of these two religious groups has a favorable attitude toward Protestantism on the one hand, and an unfavorable attitude on the other. The present chapter deals with these two types of attitude as found to exist among the Filipinos in America today.

There appear two avenues of approach to the religious study of the attitude of the Filipinos toward Protestant Christianity as they know and experience it in this country: the influence of Protestantism upon them as individuals and as a group, and its influence upon them as Catholics and Protestants.

The writer recently sent a questionaire to Filipinos in various parts of the United States. The following replies have come, the writers being both Roman Catholics

and Protestants, and engaged in many types of work: students, waiters in hotels and restaurants, workers in the Alaska salmon canneries, laborers on vegetable farms and orchards on the Pacific Coast, business, religious and social work. The questions asked were:

Are you a Protestant? If so, to what extent are you being influenced by American Protestantism? Please state briefly your attitude toward it.

1. Favorable Attitude

Favorable answers to these questions are given in the following manner according to their importance:

Answer No. 1.-- "I am a Protestant. I am being influenced by American Protestantism that is endeavoring to put the spirit of Christ into practice. The essential thing in Christianity is Christ-mindedness. That is what we need. It is the need of American Protestantism: to make the spirit and love of Christ regnant in human relationships. There are those American Protestants who are drifting away from the spirit and teaching of Christ; they are becoming too materialistic. I am not influenced by materialistic Christianity. On the whole I think that Protestantism in America is moving onward. It is Christ which is the only hope of this country and the rest of the world." This statement is a representative attitude of Protestant Filipino students in the United States toward Protestantism. It is the result of Christian influences and the indication of

a normal Christian life.

Answer No. 2.-- "I am a Protestant. My associations with Christian people here have given me a better understanding and a deeper appreciation of the Christian life. The friendship and fellowship that I have with Christian Americans in the church and in the community, inspire in me a pure thought, a strong body, and a noble mind and soul. The true evangelical Christians in America are what I think the practical Christians who try to practice Christ's teaching in regard to their relationships, thoughts and actions." This statement is self-explanatory. It came from a former student of the Sacramento Junior College, an officer of the Filipino Christian Fellowship in Sacramento. In his personal testimony to the writer he said that "through the kindness and love of Christian Americans and Filipinos" he was led to Christ. He gave August, 1932, as the memorable date of his conversion from Romanism to Protestantism.

Answer No. 3.-- This statement was from an American-born Filipino girl who lives with her Protestant parents in Portland, Oregon. She is a student in one of the high schools in that city and is at present the secretary of the Filipino Christian Fellowship which meets at the First Methodist Episcopal Church of Portland. In her answer to the question of whether American Protestantism had influenced her life and way of living, she said "Yes". Concern-

ing her attitude toward Protestant Christianity, she gave this statement: "Christianity is the only way. I believe in Christianity that I have found in this country."

2. Unfavorable Attitude

Unfavorable answers to the same questions as given above are as follows:

Answer No. 1.-- "I am a Roman Catholic. Protestantism here does not influence me at all. It seems to me that it is not interested in the spiritual needs of individuals. As a Roman Catholic my estimate of Protestant Christianity is that it is good like Romanism when it is tried." This is a severe criticism and indictment of Protestantism which is not altogether true. However, it serves as a challenge to Protestant Christians, both Americans and Filipinos. The one who made this statement is a member of the Catholic Filipino Club of San Francisco, and represents the common attitude of other Catholic Filipino Clubs in various parts of the United States, which though not openly opposed to Protestant Filipino Movement, are trying to win the Filipino youth to Romanism and to keep them, if possible, from becoming Protestants through their sojourn in this country which is predominantly Protestant.

Answer No. 2.-- "Roman Catholic. But I am interdenominational in my thinking and attitude. Protestantism here does not influence me very much. I may be prejudiced against Protestants but I think they are insincere. This

is a manifested evidence I have observed among Filipino Protestant organizations in this country." This student expressed his inability to evaluate Protestant Christianity as he indicated that he knew so little about it. Presumably it was his lack of interest in the study of Protestantism and his limited contact with Christian people which lay behind this statement.

Answer No. 3.-- "Roman Catholic. Always has been." To this student Protestantism seems to be "taking its place as an important religion in America." He indicated that Protestant Christianity has not come to a place in his life and thought where he has been influenced by it. This seems to show that he does not have an adequate knowledge of the Protestant religion and that he keeps himself away from the Protestant Church. On the other hand, lack of friendly interest in young Catholic Filipinos on the part of mature members of the Protestant Church or the Catholic Church, with no efforts to guide their thinking, leave doubts in their minds concerning religious questions. In many interviews which the writer had with Filipinos in this country, he was greatly surprised to find that a majority of them knew very little or almost nothing, about the history of the Christian Church. One of them made a confession that it was through parental influences that he became a Roman Catholic.

Mention was made in the first chapter of the fact

1. Hurrey, Charles D., The Foreign Student in America, p. 207.

2. Ibid.

that Roman Catholic Christianity does not concern itself primarily with the personal religious experience of its adherents. It does not point out nor stress the fact that Christianity is a way of life. Romanism is primarily concerned with legalism and formalism as embodied in the ecclesiastical traditions of the Roman Catholic Church. This type of religion does not always have power and influence over Filipino life in this country, except for a very few Filipino Catholics who are intelligent and sincere enough to understant Roman Catholic Christianity.

3. General Attitude: Origins, Causes and Implications

The general attitude of Filipinos toward the Protestant Church and the Christian people in America, both favorable and unfavorable, is revealed in the following quotations:

"Christianity is the foundation of American civilization"; "Churches in America well organized"; "Christians are sympathetic and helpful."[1]

"Too many denominations"; "Too much conventionalism and hypocrisy in the Church"; "Church is not up to the standard"; "Few real Christians"; "Christians preach race equality but do not practice it"; "Christians are superficial"; "Indifference to strangers."[2]

Generally speaking, one may say that the attitude of the Filipinos toward Protestant Christianity and other things, be it favorable or unfavorable, is being deter-

mined and conditioned by such things as the following: general background, educational and social opportunities and training, environment and types of contacts, living conditions, personal Christian experience and outlook, and understanding and appreciation of moral and spiritual values.

The diversity of attitudes toward Protestantism calls for a study of the various situations in which Filipinos find themselves, and an understanding of Filipinos, both individually and as a group.

With the exception of students, between seven and eight hundred, who are actually attending American colleges and universities and who have more opportunities for contact with American homes and churches, a majority of Filipino immigrants do not go to church. Upon this point mention must be made of the fact that organized religion does not usually have a grip on the moral and spiritual life of the young Filipino in the United States. This is due in part to the negligent attitude of the community and even of some Christian churches toward Filipinos, in part to race prejudice against them. For the Filipino suffers race discrimination in his relations with many white native Americans though not to the same extent that other Oriental immigrants suffer. Also, this prejudice is due in part to Filipino ignorance and misunderstanding of American economic and social institutions and

the various customs and practices attached to them, and in part to lack of understanding and appreciation between the two groups, as individuals, and as Americans and Filipinos.

The attitude of Filipinos toward the Protestant Church and American people tends to develop unfavorably rather than favorably in the midst of these various elements and unfriendly forces. Consciously or unconsciously, the Filipino develops an antagonistic attitude and a laisses faire idea concerning religion and life. Instead of going to church, he stays away.

Consider the large Filipino population centers on the Pacific Coast: Los Angeles which has a Filipino population of more than three thousand, has less than three hundred Protestant church members who are in actual attendance at church services on Sundays. Stockton and its immediate neighborhood has an estimated number of 8,000 Filipinos. But each Sunday, hardly forty-five of them attend the morning service at the Filipino Presbyterian Church; about thirty attend the Filipino Full Gospel Church, and between fifty and sixty attend worship services in other different churches of the city. In other cities, for example, San Francisco, Portland and Seattle, similar conditions exist.

On the other hand, Filipinos who are already Christians and who have some vital personal knowledge and experience of God, face the same situations that the rest of their people face in this country, with an attitude

1. Lasker, Bruno, Filipino Immigration, p. 123.

2. The Filipino Pilgrim, December, 1933.

befitting Christians. They react in different ways from those of the large group of Filipinos who are not Christians, whose educational opportunities are very limited, and whose social training, behavior and conduct are below the normal standards or patterns set up and followed by American society. In fact, speaking of Filipino leadership, both on the Pacific Coast and in the inland and eastern cities, Bruno Lasker said that

> "those who have the most wholesome influence on their young countrymen usually are themselves deeply religious and, through continuous contact with Christian organizations, both Catholic and Protestant, are fired with a desire to serve their fellow men." [1]

On the question why Filipinos do not go to church, Catholic or Protestant, a writer in The Filipino Pilgrim believes that the reason is "because not understanding the American, they think that they are not welcome there." Therefore, this writer suggests that "at this jucture the approach must come from the Americans themselves and they must induce these boys to come to their churches." [2] In connection with this point, be it stated here that, wherever and whenever an intelligent understanding and a friendly cooperation exist between Americans and Filipinos there is always a good and happy result that comes out of such relationships. For example, in 1929 the pastor of the First Baptist Church of Sacramento had baptized nine members of the Filipino Christian Fellowship in that city. Nine Filipinos were brought to Christ because of the love

and joint efforts of both American and Filipino Christian workers in the Baptist, Christian, Congregational and Methodist Churches of Sacramento.

To conclude this chapter, the general attitude of the Filipinos in the United States toward Protestant Christianity is on the whole friendly and favorable. It may be hoped that the Protestant Church and Christian leaders and workers, both Filipino and American, will learn more about the actual Filipino situation and come forward not only to master it but to use it as a means of building Christ's loving and brotherly kingdom among Filipinos and Americans in this country.

1. Lasker, Bruno, Filipino Immigration, p. 123

CHAPTER III

RELATIONS BETWEEN FILIPINOS AND AMERICAN PROTESTANT CHURCHES

The title of this chapter suggests the idea of the relationship between the Filipinos and the organized American Protestant Churches in the United States. However, there are some direct and indirect relationships that must be considered in this study. It is therefore necessary to know when and how these relationships began, and to understand these forces and agencies that have brought them together. Furthermore, it is important to know what has been done or is being done and accomplished by both sides in behalf of their relations with each other.

1. Points or Media of Contact Between Filipinos and Protestant churches

Some interested observers and students of the Filipino situation in the United States have expressed their belief that one reason for the energy which some Protestant churches have shown in their activities on behalf of local Filipino immigrants is a previous connection with missionary enterprise in the Philippines or the chance circumstance that the pastor or some other church worker has at one time lived in the Philippine Islands.[1]

In this connection it is fair to say that returned missionaries from the Islands, because of their better knowledge of the backgrounds of the Filipino immigrant, have more interest in the young Filipino and a greater

desire to minister to his spiritual, moral and social needs than some other American Protestant groups. An illustration of this is found in the work of Rev. Herbert Riley: He was a former Methodist missionary in the Philippines and formerly in charge of a student dormitory in the province of Pampanga. As he watched the Filipino boys going to America and returning after a few years with ideals shattered, hopes blighted, bodies diseased and religion gone, he said that it is madness for Protestant missionaries to preach clean living and brotherhood in the Philippines, only to have it turned into disillusionment and vice in the United States. "Somebody must take care of that American end." So he came back here in 1927 in order that he might be a home missionary among the Filipinos on the Pacific Coast. Through his fine Christian spirit and friendly attitude toward the Filipino immigrants, he was able to win their love and respect, and their faith in the good intentions of his work among them. Several branches of the Filipino Christian Fellowship have been organized through his wise counsel and disinterested personal help.

Another returned missionary who is well known and well loved by many Filipinos in California, but especially by those who live in Stockton, is Dr. M. A. Rader. He was one of the early Methodist missionaries to the Philippines. In Stockton he has proved himself to be a

wise friend and a loving spiritual father to many Filipino boys by giving them comfort and advice in the midst of their problems and difficulties. The Filipinos of Stockton are very grateful to Dr. Rader for what he has done among them along religious, moral and social lines. There are many others who are doing similar home mission work among the Filipinos throughout the country, whether as representatives of their denominations or as self-appointed missionaries.

American teachers, travelers in the Philippines who have been there for several years, come back here with a feeling of helpfulness and interest in the Filipino in regard to the development of his Christian life and character. They know that the Filipinos back home are devout Catholics or earnest Protestant members. But when a Filipino young man comes here, he drifts away from religion. Perhaps this is due to the many distinct features of American life and institutions that tend to decrease rather than to increase his religious fervor, heightening his love for things of material and secondary values instead of making him desire and work for things of great and abiding worth. Thus, these groups of Americans who know the Filipino well enough, volunteer to befriend him and help him to become a member of some Protestant church in the American community where he happens to live, whether as a student or as a worker in that community.

Another group of Americans who are interested in Filipinos in this country, but particularly in the student class, are those who have been serving in the Philippines as official representatives of the United States government. Though they are not personally and directly connected with the work that Protestant churches are doing among Filipinos, their advice is being sought by Filipino young men who need help and guidance in their efforts to meet and solve their problems here. The influence of these former government officials, who themselves are mostly Protestants, is wholesome and vital in the life and thinking of the Filipino who is seeking ways and means to develop himself intellectually, morally and spiritually.

An illustration of the helpful attitude of some of the retired American officials toward the Filipino students is revealed in the following letter written to the General Secretary of the Filipino Students' Christian Movement in America by Hon. Eugene A. Gilmore, former Vice Governor-General of the Philippines:

> "The advantage which the Filipino students derive from residence in the United States depends in a large measure upon the extent to which they realize their contact with people. The tendency to congregate in the large cities and to confine associations with their own countrymen greatly limits the benefit which is derived from residence in the States. The best place to acquire an appreciation of American life and institutions is in small Christian colleges located in communities of moderate size, and where there are few other Filipino students. It is at

1. The Filipino Pilgrim, January, February, 1934.

> such places that Filipinos have the best opportunity to be entertained in American homes and become acquainted with American community life.
>
> "Geographically, the best community for the Filipinos is to be found in the north central states. Residence of several years in communities of the kind just described will do much to promote better understanding between Americans and Filipinos. My advice to Filipino students coming to the States has been invariably to keep away from the large cities and from other Filipinos. Go to the small Christian college in the north central states. If a large institution is desired, choose one of the universities in the Mississippi Valley outside of a populous city." 1

The idea of going to some small Christian college or of living in some small community where there are only very few Filipinos, has been proved to be wise and profitable in the experience of a number of returned Filipino students. They have expressed their belief that their contact with broad-minded and real Christian people in America has given them new vision and enthusiasm for service. People of this type, they say, are found mostly in churches and in colleges founded upon Christian principles, in small communities where varieties of complicated human problems are few and where the life, the attitudes and conduct of people in general are much more normal and wholesome than in great commercial and cosmopolitan cities.

2. Filipino Membership in American Protestant Churches

In regard to Filipino membership in the American Protestant churches, questions such as these might be raised:

Who are the Filipino members of the Protestant churches in the United States; as to social grouping or classification? Where do they join American Protestant churches? To what denominations do they belong? Are they numerous or few? These and other similar questions will be considered in this particular section of this chapter.

Mention has already been made that the Filipinos who have come to this country are laborers, students, and adventurers. This last group includes, probably, a few small business men and some travelers who, for one reason or another, have made a decision to stay here for an indefinite length of time.

Although there is perhaps no reason why one of these social groups should join the American Protestant church rather than the others, yet in the majority of cases Filipino members belong to the student group. No doubt some who belong to the other social divisions are members of the American churches, but generally they are very few in number. On the other hand, they go to meetings of their own organizations, such as Filipino Fellowships, Christian Endeavor societies, etc.

Filipino students who are members of Protestant churches in America are attending various schools, colleges, universities and theological seminaries. They have come to this land from mission schools, colleges and uni-

1. Laubach, Frank C., The People of the Philippines, p. 203.

versities in the Islands for the purpose of furthering their educational training along the various lines of human service in order to help their people after they return home.

It may be assumed that these students will prefer to join Protestant churches that have missionary representatives in the Philippines, especially in places from which they have come. So that mention must be made of the various Protestant denominations in America having work in the Philippines. This will give one an idea of which American churches the Filipino students join; and on the other hand which of these churches in the different parts of the United States have taken in or are taking in Filipino members. Furthermore, this will indicate what denominations and interdenominational groups are doing home mission work among Filipinos.

The denominations that are doing the most extensive and successful Christian mission work in the Islands are: Congregational, Baptist, Disciples, Methodist Episcopal, Presbyterian, United Brethren, and Christian and Missionary Alliance.[1] Protestant Filipino students who have come to America belong to one or another of these denominational bodies.

No statistical data are available for the present study in regard to the exact number of students or non-students from the Philippines who have their membership

1. Murrey, Charles D., The Foreign Student in America, p. 159.

2. Palmer, Albert W., Orientals in American Life, p. 198.

in the American Protestant churches. The work of some of these churches for Filipinos in America is so very recent and inadequate (as will be discussed later) that a definite knowledge of their numbers in any given Protestant church in the American communities where they reside is hard to obtain. However, the exact numbers of Filipinos as they are distributed in regions and cities of the United States are shown in Table I and Table II on pp. 2-4, Chapter I. Of course the figures shown do not indicate the number of Filipino members in the American Protestant churches. But one can be sure of this: while Filipino students are mostly found in the educational centers, they are especially in places where their chances to obtain jobs during or after each academic year are greater than elsewhere. And where they have work in the community, they usually attend college and church at the same time. For it is well known that a great majority of the Filipino students in the United States are self-supporting. Mention has been made of the fact which reveals that

> "of 575 information cards filed by Filipino students at the office of the Friendly Relations Committee, picked at random, 502, or 87.3 per cent., are wholly self-supporting; 56, or 9.8 per cent., are supported entirely by others; and 17, or 2.9 per cent., are partially supported."[1]

Let us consider certain sections of the country as examples. The Pacific Coast, in 1930, had 35,016 Filipinos.[2] Out of this total number, only 246 were reported as stu-

1. The Directory of Filipino Students in the U. S., 1933.

dents.[1] No figure was given to show how many were attending the American Protestant churches. Nevertheless, most of these students attended the services of some church, whether as members or as visitors.

In the Middle West most of the students who work their way through college are earnest Christians. Generally, on Sundays they attend the services of some church after their working hours in hotels, club houses, restaurants, etc. In Kansas City, St. Louis and other nearby cities, some of these Filipino students work in factories and Post Office buildings. Being free from economic worries or financial embarrassments, they have greater chances for making friendly contacts. In many cases, the American Protestant churches of the community invite them to join as members.

In the North Central region, Chicago alone has about 5,000 Filipinos. Although there are not more than 200 who are in actual attendance in colleges or universities there, at least half of them have been students at one time or another. Some say that they will return to college as soon as they have enough money to pay the expenses. There are no statistical data at hand that will show the exact number of Filipinos attending the American Protestant churches in Chicago. However, there is a movement among the 5,000 Filipinos of Chicago which is known as the "Go to Church" movement. This movement seems to indicate that a number of Filipinos in Chicago belong to some Pro-

1. The Filipino Student Bulletin, October, 1936.

2. Palmer, Albert W., Orientals in American Life, p. 199.

3. Chapter I, p. 1 of this thesis.

4. Morse, Hermann N., ed., Home Missions Today and Tomorrow, p. 160.

5. Ibid.

testant church, American or Filipino.[1]

In the New England States, centers of education and culture, there were 358 Filipinos.[2] At least one-third of them were attending schools; the rest were engaged in many types of work, from house boy or restaurant waiter to family chauffeur or attendant at a hospital. Many of them, however, attend some Protestant or Catholic church on Sundays after their working hours.

Mention must be made of the fact that of the estimated number of Filipinos in America which is 65,000,[3] only very few and insignificant numbers have been reached by both American and Filipino Protestant churches combined.

3. Protestant Church Service Among Filipinos

It is the opinion of the Joint Committee for the Home Missions Council in its report on the Five Year Program of Survey and Adjustment in the field that "the Filipinos are the most inadequately reached of any of the Oriental groups."[4] Any person who lives or who has lived long enough in a place where he has learned to know the Filipinos, individually and as a group, will be convinced that this opinion of the Survey Committee is valid. The report goes on to say that "among the 60,000 Filipinos now in this country, so far as this Committee is informed, there are only two organized missions supported jointly by the Methodist Episcopal and the Presbyterian U. S. A. churches."[5] Perhaps some reasons for this inadequacy of

the work among Filipinos here lie in the following situations: the comparative newness of the Filipinos in America, the lack of an adequate knowledge of the Filipino situation, the lack of aroused interest on the part of many Protestant Churches in the work of evangelizing Filipinos here in America, and the lack of sufficient funds to finance the work of home missions among them.

The Methodists and the Presbyterians are the only two denominational bodies of Protestants officially connected with home mission work among Filipinos. This is being done mostly on the Pacific Coast and particularly in California where the bulk of the Filipino population is found. The Home Mission Board of each of these two denominations operates through its regional and local representatives. The various types of work which they are carrying on include helping the young Filipino leader in the organizing of the Filipino Christian Fellowship, the opening of the doors of their local churches to Fellowship groups for religious and social activities, the holding and teaching of Bible classes, the preaching of sermons by the pastor of the local church on Sunday afternoons, and providing a pianist, usually some motherly woman from the local congregation.

Concerning the work which the Methodists are doing for the Filipinos, Dr. Walter Torbet, Western Representative of the Home Mission Board of the Methodist Episcopal

1. Letter of Dr. W. Clyde Smith, November 18, 1936.

Church, in an interview with the writer, pointed out that the denomination which he represents is doing quite an extensive work. He made mention of the various places like Seattle, Portland, San Francisco, Stockton, and Sacramento where the Methodists provide meeting-places for Filipino Christian Fellowship groups.

The Presbyterians are doing the same things for the Filipinos as the Methodists. In fact the Filipino Church in Salinas, California, which has its own building, is supported by both denominations financially and in other ways. In Stockton the work of the Filipino Presbyterian Church is wholly supported by the Presbyterian Board. The salary of its pastor is provided from the Home Missions Fund of this Board.

The Executive Secretary of the Church Extension Board of the Presbytery of San Francisco, Dr. W. Clyde Smith, in his answer to the writer's letter of inquiry mentioned the fact that the denomination which he represents has within the past few years established work in Sacramento, Stockton, Salinas and Watsonville, employing Filipino ministers at all of these places. He also stated that at other points throughout the states individual churches have welcomed groups of Filipinos into their buildings and have endeavored to establish contacts with them.[1]

In the East, especially in New England and on the

Atlantic seaboard, other denominations like the Baptists and Congregationalists have opened their church doors to the Filipinos in the same way that the Methodist and Presbyterian churches are doing. Although their official boards are not connected with the Filipino work, the local churches are helping the Filipinos in a number of ways.

The work among Filipinos in America by these various denominational groups needs to be expanded or enlarged. However, it seems that the vital need that outweighs the others, is for "a trained leadership" that can effectively guide and direct the young Filipino leaders for their own people here. Success in evangelizing the Filipinos in America depends very largely upon mutual understanding and intelligent cooperation between American and Filipino leaders and workers to provide for the spiritual, moral, social and recreational needs of the Filipino population in this country.

CHAPTER IV

FILIPINO PROTESTANT ORGANIZATIONS IN THE UNITED STATES

Various elements and factors are found to exist in the United States which draw the Filipino population away from their interest in and attendance at the meetings of churches and Christian centers. In the first place, Filipinos who have come here, are caught in the stream of current American indifference toward religion. In the second place, they find more appeal or attraction in the tumultuous and apparently more pleasant forms of enjoyment which are numerous and varied. In the third place, the attitude which seems to predominate in the mind of a great number of people of this country and of other parts of the modern world is that of emphasizing the value of economic and material things over the things of supreme and eternal worth. This attitude has a tendency to misplace the judgment of the Filipinos. Lastly, because a good many of the Filipinos come from Catholic homes, they are likely to go to Catholic institutions of more or less allied nature.

The first factor is obviously nothing more than yielding too readily to the environment in which misplaced values seem to be distinctly emphasized. They get more "kick", they say, searching for hilarious social experiences (even to the ruin of their pocketbooks and the detriment of their health) than supporting

religious organizations or uniting with those who are seeking high moral and spiritual ends. From personal observation and study of social conditions of Filipinos here, outside of the social tasks of the church, one seldom sees uplifting types of enjoyment. This is a general statement, and of course, there are exceptions. No one who has visited various places frequented by Filipinos for the sake of having good times can say that such recreation is ennobling to thought and elevating to life and character.

The root of many evils that constantly besets many a young Filipino in the States, is the desire to have plenty of money and a "good time." The dance halls, cabarets, club houses and men and women of questionable character---such are the types of influences and associations that most of the Filipino boys have, especially if they happen to live in large commercial or cosmopolitan centers like New York, Chicago, Los Angeles, San Francisco, Portland and Seattle. Their Catholic parents in the Islands are very strict in matters of judging and providing types of recreation and associations for their children. The young Filipinos who have come here feel free from parental care and supervision over their social and recreational affairs and conduct. Most work among Filipinos in the United States, both Catholic and Prottestant, does not provide adequate help for the full

1. Morse, Hermann N., ed., Home Missions Today and Tomorrow, p. 160.

and complete development of their whole life or personality. Over against these tremendous spiritual, moral, social and recreational needs, there have been organized a number of Filipino Protestant organizations. Though these organizations are inadequately housed and have very few trained Filipino leaders and workers, they are trying to do their best to help meet and solve the many complicated problems and needs of Filipinos in this country.

1. The Filipino-Christian Fellowship

Among the most courageous and commendable enterprises of Filipinos in the United States are the various Filipino Christian organizations. Typical examples of these are the Filipino-Christian Fellowships. In the Home Missions Joint Committee report for October, 1933, which has already been referred to in the third chapter, mention was made of the fact that in the United States there have been "established 22 Filipino-Christian Fellowships, all but 8 of which are self-supporting."[1] Most of these are found on the Pacific Coast in such cities as: San Francisco, Oakland, Sacramento, Stockton, Salinas, Upland, San Fernando, Los Angeles and other California cities with Filipino population. The Filipinos themselves have established them.

The Filipino Christian Fellowship is not a church organization, but it holds regular services "on the order of a Christian Endeavor Society." It has its officers:

such as, president, vice-president, secretary, and treasurer. In many cases, the organization is sponsored by a pastor of the local church in which it holds its meetings on Sunday afternoons between three and five o'clock, or by some interested Christian worker from the local Methodist or Presbyterian church directly and officially connected with the work. The activities of the Fellowship group include such things as: Bible classes and religious and social discussions, worship services which follow the Bible hour, socials, tennis, basket ball and other games, banquets or dinners in which Filipino and American Christian friends meet in fellowship together, celebrations of annual anniversaries of the Filipino national heroes and leaders, observance of other holidays according to customs in the United States and the Philippines. These activities prove to be the most wholesome and helpful influences on Filipino life in America. Comment on the work of various Fellowships and the good effects of such work on individuals and the community, was given by a writer in The Filipino Student Bulletin recently published in New York:

> "Fellowship of Chicago Growing.-- The Chicago Filipino Fellowship is not only growing in support but also in leadership. More and more it is gaining recognition from the different religious groups in the city. It is now recognized as one of the churches for foreign groups in the city and listed as a member of the Chicago Church Federation. Recently another Filipino Fellowship combined forces with us so that at present we have a united religious work among the Filipinos of

1. The Filipino Student Bulletin, October, 1936.

2. The Filipino Pioneer, September, 1936.

> Chicago...Believing that the best friend of the Filipinos in this country is the church, we are launching a "Go to Church" movement among the five thousand Filipinos of Chicago to make them church-conscious. It is our aim to urge every Filipino to affiliate himself with the church, whether it be Roman Catholic or Protestant, and form the habit of attending its mass or worship services. This will help us to relate ourselves to the community life and give us a wholesome contact with the best people of the community. It is our goal to enroll 500 Filipinos into membership in our Fellowship alone.[1]

The Filipino-Christian Fellowships of San Francisco, Portland and Seattle are housed and are partly supported by the Methodists. However, they carry on their work among Filipinos under Filipino initiative and leadership. The purpose and nature of their work is exactly the same as that which is being done by other Filipino Fellowships and churches in the various places in the country that have been mentioned above.

In Brooklyn, New York, the Filipino-Christian Fellowship is doing work similar to that which the Chicago Filipino Fellowship is doing. Its activities include such things as these: a weekly "Christian Fellowship Home Gathering", which, according to a New York correspondent of The Filipino Pioneer, is being "held at the various Filipino homes throughout the city, from the Bronx to Coney Island"; picnics in various city parks; Sunday School camps for children; and visitation of Filipino communities in New York and Brooklyn. This kind of work is being done especially during the summer months.[2]

2. Filipino Presbyterian Church

According to Dr. W. Clyde Smith, who is at present Executive Secretary of the San Francisco Presbytery, the Presbyterians have been working only about five years among the Filipinos on the Pacific Coast. However, with the help of the Presbyterian Board of Home Missions the Filipinos have been able to organize several Filipino Fellowship groups. The Filipino Presbyterian Church of Sacramento has rented a building where its members meet every Sunday morning and evening for Sunday School and worship services. In Stockton, members of the Filipino Presbyterian Church meet each Sunday for both morning and evening services in the small building which they have rented at 440 South Hunter Street. The Filipino minister is Rev. Pablo Estrera who is a graduate of the Presbyterian Seminary at San Anselmo, California. The Filipino Presbyterian Church members in Stockton are trying to win as many Filipinos to the church as they can, and to minister to their needs in the community. In spite of all that they can do, the Filipinos of the city are still inadequately reached along religious, moral and social lines, by either American or Filipino Christians.

In Salinas, the Filipino Church owns its building and serves the various needs of the Filipino community. Its pastor is receiving support from Methodists and Presbyterians---a fine example of inter-denominational

cooperation. The Filipinos of Salinas have been able to construct and complete their church building and raise a considerable share of the expenses in addition to the amount that the Home Mission Boards of the two denominations mentioned above have contributed.

3. The Filipino Community Center

Another Filipino organization in America--the Community Center--although being run by the Filipinos themselves, is supported financially, morally and spiritually by the various churches of the American community. It is encouraging to note that the Protestant Churches in America are beginning to be aware of the problems and needs of the Filipinos in their midst. Thus the American Christians begin to realize their responsibility and duty toward the work of home missions among the Filipinos. Racial, moral, social and religious problems connected with the Filipinos living in large communities call for serious thought and Christian action. The Filipino Community Center serves the purpose of meeting and solving the Filipino's needs in the community.

The Filipino Community Center of Chicago which was organized with the help of the Chicago Church Federation in 1926, is an example of the various types of activities carried on by leaders and workers in these Christian centers. Dr. Albert W. Palmer says concerning the Filipino Community Center of Chicago:

1. Palmer, Albert W., Orientals in American Life, p. 99.

> "In 1931 the work was expanded and reorganized with a board of directors of its own. Its announced purpose is four-fold: (1) to be a religious influence in the community; (2) to conduct educational classes; (3) to carry on a recreational and social program that will make the institution a center for the Filipino community; and (4) to shelter those who are in need."[1]

4. The Filipino Christian Endeavor Society

This type of Filipino organization stresses strongly the importance of fraternal fellowship among its members. The influence of a Christian life counts very greatly in the creation of a wholesome and normal Filipino Christian community. The activities of this organization do not differ from those of other organizations already mentioned.

The Filipino Christian Endeavor Society of San Francisco, under the leadership of Mr. Juan Callao, represents the nature and type of work being done by similar organizations in other cities of California: Los Angeles, pland and San Fernando. The social and recreational phases of life are considered as of equal importance with the moral, educational, and spiritual.

5. Other Filipino Religious Groups

Mention must be made of other organizations which grew out of the problems of Filipinos in America. They have the same purpose and the same tasks: serving the spiritual, moral, social and recreational needs of young Filipinos in the American community. Some of these are the Filipino House of Friendship, the Filipino Full Gospel

Church, the Filipino Pentecostal Church (all in Stockton), the Filipino Students' Christian Movement in America with its headquarters in New York City, and various Filipino Clubs which are semi-religious in their character.

Concerning the Filipino Students' Christian Movement in America, it must be stated that the Movement is non-sectarian. It is primarily a Filipino student organization. It is not a political organization although it is vitally interested in the happy relationship between the United States and the Philippines.

The F.S.C.M. which stands for the Filipino Students' Christian Movement in America, was organized in 1924 by several Filipino students from different colleges and universities in the States after they left the Quadrennial Conference of the Student Volunteer Movement of North America held in Indianapolis, Indiana. The spirit of Christ which they had caught at that Convention had set their mind and soul on fire for service among their people in America, both students and non-students.

The objects announced by the founders of the Movement are:

1. To relate the Filipinos to the Christian way of life. "We endeavor to keep alive in the heart of every Filipino in the United States the priceless Christian heritage of the Filipino people and encourage all of them to affiliate with the church of their choice."

2. To promote a more friendly relation between the United States and the Philippines. This is being done through attendance in student conferences in America where Filipino students participate in all the proceedings of any of these conferences. Also, the churches, Men's Clubs, Women's Clubs, Chamber of Commerce Clubs, Rotary Clubs and many different religious, civic, business and professional clubs or societies in America, invite the Filipino students as guest speakers at their meetings and banquets.

3. To seek ways and means of making the work for the Filipino students in American institutions of learning more effective. Scholarships are sometimes given by various colleges and universities to deserving Filipino students who are pursuing some technical or scientific work. The Committee on Friendly Relations Among Foreign Students in America is helping the Filipino students to secure these scholarship awards.

4. To serve both America and the Philippines in interpreting each to the other in the interest of both. This object is already explained under paragraph three.

The life and character of Jesus is the basic foundation of the Filipino Students' Christian Movement. The Movement aims to develop its members into that type of leaders who embody in themselves the Christian meaning of service. This is its subjective aim. Its objective aim

is as its present General Secretary has recently stated: "to throw all of its influence into all sorts of aggravating circumstances that obstruct the natural growth and development of a well-rounded life,--physically, socially and spiritually.

Many of the young leaders in various phases of Philippine life today were former members of the Filipino Students' Christian Movement in America.

CONCLUSION

No appraisal of Protestant Christianity can leave out of consideration the power and influence it has upon individuals and groups of the various nations and races of the world. Protestantism represents the way of life and of Christian living as we find it in the life and teaching of Jesus. Whenever and wherever this form and type of religion comes into vital contact with the life of individuals and of groups, changes are wrought in human society. Religious, moral, social, economic, political, racial and international phases of life and attitude and conduct have been changed and are continually changing here and there, through the influence of Christianity.

In regard to the Filipinos in the United States, has Christianity any influence upon the thought and life of the sixty-five thousand of them who are here? The present thesis had its origin in a desire to lay a factual basis for an answer to this question.

Although not very much has been done or accomplished for the Filipinos in America in regard to the development of their religious, moral and social life, some gratifying and encouraging results have come out of their contact with both the Protestant Church and Christian people in this country. Their relations with American Protestant churches and Protestant Christians has aroused a new and growing interest in the social task of Christianity.

To sum up the whole thesis, there is an over-whelming evidence that Protestantism has favorable impressions and good influences upon numbers of Filipinos in the United States. Although there has been an unfavorable attitude as over against a favorable one among the Filipinos here, in the main their general attitude toward the Protestant Church and people of America has been friendly and wholesome. On this point, mention must be made of the following:

1. Protestantism has developed leaders among Filipinos in America today and among those who have returned to the Philippines from this country.

2. All Filipino Protestant organizations in the United States ministering to the spiritual, social and recreational needs of Filipinos are the result of the various contacts and influences that Protestant Christianity has made upon Filipino thought and life in America.

3. Many Filipino students and young men who have come to this country from the Philippines, have been fired with a new desire and enthusiasm to serve their own people at home through their contacts with Protestant Christianity and their knowledge or understanding of Jesus Christ and of the meaning of His life for them and for the world.

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